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# THE HONOVR OF LADIES: OR, A TRVE DESCRIPTION OF their Noble Perfections.

*By* AB: DARCIE. *Gen.*

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# A Table of the Chapters contained and mentioned in this Booke.


CHAP. I.

*Of Women, who, by their vertues and heroicall actions, haue made themſelues admired and rancked with Goddeſſes.* Fol. 1

CHAP. II.

*Of the excellency of Women.* Fol. 11

CHAP. III.

*That Women haue receiued no leſſe fauour from Heauen then men.* Fol. 19

CHAP. IIII.

*Of the Magnanimity of Women: And of their conſtant loue & affection to their Countries.* Fol. 23

CHAP. V

*Of the Prudence & Wiſdome of Women.* Fol. 33


CHAP.

THE CONTENTS.


CHAP. VI.

*Of the Beauty of Women.* Fol. 43

CHAP. VII.

*Of the Goodneſſe of Women.* Fol. 58

CHAP. VIII.

*Of Learned Women.* Fol. 61

CHAP. IX.

*Of the affection and amity of Women.* Fol. 73

CHAP. X.

*Of the Fortitude and Valour of Women.* Fol. 89

CHAP. XI.

*Of the Continency & Chaſtity of Women.* Fol. 97

CHAP. XII.

*Of the Liberality of Women.* Fol. 109

CHAP. XIII.

*Of the Iuſtice of Women.* Fol. 115

CHAP. XIIII.

*Of the Piety and Godlineſſe of Women.* Fol. 121


FINIS.

# TO THE MOST GRACIOV
## RIGHT NOBLE, AND TRVLY VE
tuous Ladies, the Patroneſſes of Honour and Vertue
*Elizabeth* Counteſſe of *DERBY*, *J / 3 /*
SVSAN Counteſſe of *MONTGOMERY*,
*BRIDGET* Counteſſe of *BARKSHIRE*.

NOble LADIES, whoſe excellence enſlan
A world of ſpirits with wonder of your Gr
That in their ſtrength purſue no higher aim
Then how to giue your vertues ſoueraign pla
I Here am bold to make extent of will,
Though not of power, pardon my firſt eſſay
I go by night now to the Muſes hill,
But I may liue to drink there at mid-day. (va
O then my ſoule ſhall flow through my cle
And taking light frō your bright vertues ſphe
Pay richer duties in farre ſweeter ſtrains,
Tun'd to your worths, and ſet to euery eare.
Had I *Du Bartas* ſpirit, and *Hanibals* powers,
The extracted quinteſſence were onely yours

Your Honours in all obſeruance Abr. Darcie.

28 MR 59

# TO THE RIGHT NOBLE AND MOST HOPEFVLL YOVNG Lady, *Anne Herbert.*

Right hopefull Lady,

I *Doe (like a deuoted Pilgrim, clad with the zeale of duty) direct the vowes of my contemplation vnto the Temple of your admirable beautie; & therin proſtrating my ſelfe with all humility, I come to offer to the dignity of your kinde acceptance the portraiture of your noble and excellent perfections, as the onely patterne of this your*

*your ſacred Temple, adorned with all virtue; wherein my prayers ſhall no further preſume, then to deſire the admitting of this purpoſe of mine, and to require pardon, if there be any fault in the committing thereof: My ſingular Deuotion being the happy guide that hath conducted me to you, that I might ioyne alſo in the ſame conſecration my reſpect and ſeruice, deſiring to enioy thereby the felicity to entitle my ſelfe*

Your moſt humble and

deuoted Seruant

A. DARCY.

# THE HONOVR OF *LADIES.*

OR,

## A TRVE DESCRIPTION OF THEIR Noble perfections.

### CHAP. I.

*Of Women, who by their vertues, and heroicall Actions, haue made themselues admired, and ranked with Goddesses.*

Should bee more commendable, to admire then to number those women who by their vertues and heroicall Actions haue made themselues

ſelues admitted into the number of the Goddeſſes: But I feare that in ſo doing it would befall me as thoſe who thinking to raiſe high *piramides* with weake powers, are forced to let them fall, not being able to finiſh their enterpriſe.

If we will repreſent to our ſelues with a gratious remembrance the memorie of thoſe that Antiquitie hath admired for their ſingular vertues, we ſhall finde an infinite number, who haue gotten immortall commendations; ſome, in the exerciſe of warre; ſome, for hauing wiſely and diſcreetly gouerned and ruled Kingdomes, and Empires; ſome, for hauing gained the Lawrels from *Mars*, and crowned their heads therewith; ſome, for hauing made Fortune tributarie to their prudence; ſome, for hauing ſubdued Nations to the Lawes of their Empire; ſome, who haue pruned

ned the hearts, and polished their spirits, with the smooth file of wisedome; others, who haue excelled in Philosophy; others, in Poetry; others, who haue handled the sword, waights, & scales, of justice; others, who haue accused and defended before the Iudges; some, by their courage; others, by their counsell; others, by their power and authority; others, by their subtill inuention haue purchased vnto themselues immortall glory. The shrill sound of their admirable vertues hath filled all parts of the World, and gotten to the top of Heauen to publish with greater fame their celebrated prayses: so that whatsoeuer I could say in prayses of them, should serue no more towards the augmentation of their glory, then a glasse full of water to the inundation of a great Riuer: also, it is needlesse to giue illustration to Marble, Iasper, & Por-

phiry walls, conſidering the naturall luſtre and reflection that comes from their ſolidity.

Yet to raiſe their excellency to the verticall poynt of their glory, I ſhall imitate the good Ieweller as neere as I may, who for the honour of his worke puts and inchaſes in wel elaboured Gold ſome Diamond of ineſtimable value; right ſo I will put the moſt pretious Iewell of humane nature in this Diſcourſe ill-poliſhed, thereby to make it the better ſhew its rareſt luſtre and beautie.

*Diana* hath beene held Goddeſſe of Chaſtitie, becauſe conſidering iudiciouſly that the lubricious vices of Cities were but ſinkes of ſin, or precipitation, to corrupt the innocency of youth from her infancy, gaue her ſelfe to the exerciſe of hunting, thinking her ſelfe more vertuous to wander woods and forreſts with

with great paine, then to ſleepe in languiſhing reſt to worſhip Epicures gods, and to ſacrifice to them. In heauen ſhee is called the Moone, in earth *Diana*, in hell *Proſerpina*, and by the Poets of this triple power, ſhee is called *Tri forma*.

*Ceres* hath been held for the goddeſſe of Fruits, becauſe ſhee firſt taught men to breake the furrowes of the earth, to caſt the ſeede in it, and to gather the fruits.

*Prima Ceres ferro mortalis vertere terram inſtituit.* *Virgil.*

It was ſhee that gaue law to the Sicilians, and is therefore called by *Virgil*, *Legifera*. The Ancients figured her in the ſhape of a goddeſſe, crowned with eares of Corne, vpon a Chariot drawne with flying Serpents: ſhe pleaded for the Iland of Sicilia moſt fruitfull in Corne, againſt *Vulcan*, and wonne her cauſe.

*Pallas*, or *Minerua*, hath beene re-

puted goddeſſe of Wiſdome, of Diſcipline, and of Armes: The Poets haue fained her to bee come from *Iupiters* braine. They haue put a Helmet on her head, and a Lance in her hand, thereby to ſhew that ſhee poliſhed wits by her wiſdome, and ſharpened the generous poynt of honour, which produced worth and valour in generous courages: it ſhewes vs that ſhe giues to her young ones the ſweete and delicious viands of wiſdome, that ſhee furniſhed all kind and ſorts of good counſell, which are, as ſtrong and firme pillars for the ſupporting and eſtabliſhing of great Empires, as the inuincible Armes of *Mars*, and terrours of *Bellona*.

*Virgil. lib. 1. Georg.*

*Thetis* was holden goddeſſe of the Sea.

*Teque ſibi generum Thetis emat omnibus vindit.*

*Pomonea* was goddeſſe of gardens and fruits.

*Flora*

*Flora* goddeſſe of Flowers.

*Carna* was reputed to hold the Axle-tree of our life. *Ouid. lib. 5. faſt.*

*Prima dies tibi Carna datur Dea cardinis hæc eſt* ;

It was ſaid that ſhee preſided in the heart and liuer, where our vitall ſpirits are , and ſhee was prayed to for their health. *Brutus* dedicated a Temple vnto her.

*Dicea* preſided in Iudgements and decided mens contentions : Her ſhrine and tombe was worſhipped, as *Lactance* witneſſed.

*Agerona Strenua* , and *Strinuba*, were held to preſide in induſtry and abilitie.

*Augeronis* was fained to haue power to appeaſe the griefe and paines of men,when ſhee was inuoked: and *Maſuerus* , a Iuriſ-conſull, ſaith , that ſhee had her lippes ſowne vp, and was placed vpon the Altar of *Voluptas*,thereby ſignifying

that thoſe who diſſemble their griefes ſhould afterwards be cured.

*Meditrina*, for medicaments.

*Vallonia*, for fortreſſes.

*Vacuna*, for reſt.

*Seiea*, for gardens.

*Adraſtia*, for reuenging iniuries and wrongs.

*Suadela*, and *Pitho*, for perſwaſion and eloquence.

*Hebe*, ouer youthes.

*Proſa*, for the deliuery of women with childe.

*Lucina*, to their bringing to bed.

*Salacia*, for waters.

*Feronia*, ouer woods.

In Athens the Temple dedicated to mercy was built and erected by a woman, and was much viſited, and in great requeſt, and as *Macrobius* ſaid, the greateſt reproach that an Athenian could haue done to his neighbour was to reproach him that hee had neuer entred in the

Philo-

Philoſophers Academy, nor in the Temple of Mercy, taxing him thereby of too great faults, firſt to be ignorant and ſimple, and then cruell and barbarous.

*Vertue*, mother of all good actions, hath beene holden a goddeſſe amongſt the Romans, and in her honour *Marcus Marcellus* cauſed a Temple to be edefied.

*Peace*, was worſhipped of the Romans and Athenians as a goddeſſe.

*Virginie*, dedicated and conſecrated a Temple to Chaſtity.

*Prudence*, *Truth*, *Iuſtice*, *Charitie*, *Clemencie*, *Strength*, haue beene repreſented vnder Females habit, as their famous names ſufficiently proues it.

*Hope*, had two Temples at Rome, *Fate* one.

*Vnitie*, and *Concord*, and *Health*, had their Altars erected, the one by *Furius Camillus*, the other by *Ci. Iunius*.

To

To be ſhort, *Vertue* is feminine, and is in the Woman, as anciently the *Pantheon* was, where all the gods had their Images enchaſed and encloſed: alſo, in Women all vertues and rare perfections, all graces of heauen and earth flouriſh:

It is in her where they haue built and edified their Temple and *Pantheon.*

OF

# OF *The Excellencie of* VVOMEN.

## And that they are as perfect in their nature as men, *and as neceſſarie.*

### CHAP. II.

I Could make a whole Volume in prayſe of the excellencie of Women, & I could alledge an *Iliade* of reaſons to proue her perfections; if I had *Homers* animated eloquence; but grounded vpon the lawfull excuſe of my diſabilitie, I will not attempt ſo many vaine endeauours: I will therefore produce onely ſome naturall reaſons, and pregnant arguments, which ſhall leade the blind as *Ariadna* with her threed, or as a

*Sibilla*

*Sibilla* with her branch to the house of truth, which wise *Democritus* said was in the bottome of a well.

There is none but may easily know that a woman is as necessary as man, for, all instruments which equally serue to the accomplishing of some worke, are as necessary the one as the other, the man and the woman equally serue to the multiplying of humane kinde, and consequently are as necessary one as the other.

For her perfection, who can or dare deny, but with great impudency, the woman is as perfect in her excellency, and as excellent in her perfection as man? Philosophers hold for certaine, that from the power of nature is deriued the perfection of the forme: Man and woman, are of like nature, and of like substance, the substance receiues no more or lesse, that is to say, nor augmen-

augmentation, nor restriction. A Timber cannot bee more Timber then another, nor a Stone more Stone then another, nor a Man more perfecter a man then another; thereby the Man cannot be more perfect then the Woman, what to the formall substance, because that the one and the other are comprehended vnder the kinde of Man, that in what they differ, it is a thing accidentall, and not essentiall.

For the difference, (not that there be differences among the soules reasonable and intellectuall,) for according to the best *Philosophy*, they are all equall in substance and intrinsicall perfection, but it is the commixture of our fourth different humor as *Phisitians* hold; and the diuers temperatures of our bodies, which serue for Organs and Instruments to our soules, that accidentally bring some diuersity and difference: they

are

are also the naturall and accidentall gifts, and also are the naturall and supernaturall graces; of the which greatly depends the perfection of the soule, which causeth these differences: for as *Plato* saith, after *Hesiode* in the third Booke of his *Reipub*: that by Gods grace Gold had beene added to the vnderstanding of some presently after their birth, to some others, Siluer, to some, Iron; The diuine Prouidence hauing thus distributed his gifts and graces to different persons, for the good manutention and negotiation of the World, and for the entertainement of ciuill and humane society, which cannot subsist, without the one command, and the other obey, as *Theodoret* treats of, in the seauen discourses of his prouidence. *Aristotle* also in his Politiques shewes it vs; when hee saith, that some are born to seruitude, others to liberty:

When

When hee ſpeakes of thoſe that are borne to ſeruitude, hee meanes thoſe that for their little wit, and vnderſtanding they haue, in compariſon of others, are found in the ſame difference, as is betwixt the ſoule and the body, the man & the beaſt; and thoſe there haue their worke in the vſage of the body, which cannot helpe themſelues, but of the body in the neceſſary vſage, and thoſe are Bond-men, and Slaues by nature. But thoſe who by the diſcourſe of vnderſtanding, and the vſe of reaſon, and who by their prouidence know how to prouide the things which doe participate much more of the ſpirit then of the body. Thoſe command and dominere by nature aboue others, for the qualities of the one, they depend in part, and proceede of the diuers temperatures of the Organs, and the corporall Organs doe inflame our wits according

according to their good or euill Compoſitions.

Why then ſhould one man bee more reaſonable then another, ſince then the ſoules are all alike in ſubſtance and perfection? Why then ſhou'd a Woman be leſſe reaſonable then a Man, ſith ſhee as well as the man, is compounded of ſoule and body? the ſoule of reaſon and of vnderſtanding: the ſoule hath her powers and differences according to the Inſtruments or Organs where ſhee is kept in. Euery Organ doth determine and limit his power to particular action, for to practiſe her function: Why then ſhould the Organs of Women be leſſe comprehended to the conduction or agitation of wit then thoſe of the Men, ſeeing that ſhe hath the ſame, her body is compounded of members like the Man? Hath ſhee not the heart, which is the fountaine of life,

life, and of liuely ſpirits as man? Hath ſhe not the braine, where all ſpirits are as well tempered in quality as the man? Hath ſhee not the Liuer, the Lungs, the Kidney, and all the members of the nutritiue faculties like the man? Hath ſhe not common ſence, imagination, vnderſtanding, hearing, diſcretion, reaſon, iudgement & memory as good as man?

For the accidentall, the Man and the Woman agree together, *Mulier eſt vir occaſionatus*: Is it not written in *Geneſis*, *Chap.* 5. that in that day that God did create the Man, that he created him Male and Female?

If there were ſome imperfection, it muſt needes bee that the fault ſhould come from the Workeman, or from the matter. To blame the Workeman, that great Architect of nature for the womans occaſion or reſpect, where he ſeemeth

to haue imployed the Quinteſſence of his art, to delineate it to the life by the pattern of perfection, it were a great blaſphemy & a great impietie ; to balme the matter, which cannot be without wronging the man ; becauſe ſhe hath been taken out of him ; for there can be nothing imperfect in the woman , but that which comes from the man.

# That *Women* haue receiued no leſſe fauour from Heauen then *Men.*

## Chap. III.

IF we examine of what aduantageous prerogatiues, and prehemiminences, heauen, in the liberalitie of her richeſt treaſures, hath inriched the Woman, wee ſhall finde that ſhee hath beene aduanced in many things more then man.

Conſidering the place where ſhe firſt was created in the terreſtriall or earthly Paradiſe, it was the pureſt ayre where all kinde of pleaſures and content reſided.

If wee examine alſo the impoſiti-

on of the name of our firſt Parents, we ſhall find the name of *Eua* much fairer, then the name of *Adam*, for *Eua* ſignifieth *life*, as who ſhould call her mother of all liuings, and *Adam* ſignifieth *earth*, which is a great heauy and groſſe element.

If wee take the repetition of the originall of the one, and of the other, wee ſhall finde the Woman worthier in ſome reſpect then the Man: for, conſidering the matter of which ſhee hath beene formed and framed, we ſhall finde it nobler then the matter from whence the Man was formed. Shee hath beene formed of the ribbe of Man, and of his fleſh, which was a matter already purified, viuified, and animated; and the man of the earth.

Almightie God empal'd *Adams* liuely looke,
Through all his bones a deadly chilneſſe ſtrooke,
Sicl'd-vp his feete (almoſt) to *Lethè* ſands;
In briefe, ſo num'd his ſoules and bodies ſence,
That (without pain) op'ning his ſide, from thence

He

He tooke a ribbe, which rarely he re fin'd,
And thereof made the *Mother* of man-kinde :
Grauing ſo liuely on the liuing bone,
All *Adams* beauties; that, but hardly, one
Could haue the louer from his loue deſcri'd,
Or know the *Bride-groome* from his gentle *Bride*;
Sauing that ſhee had a more ſmiling eye,
A ſmoother chin, a cheeke of purer dye,
A fainter voyce, a more inticing face,
A deeper treſſe, a more delighting grace,
And in her boſome, more then Lilly white,
Two ſwelling Mounts of Iuory painting light.

If I feared not to be as young *Icarus*, who of an indiſcreet flight to approach too neere the Sun, ſhould melt my weake wings of Waxe, I ſhould ſay a Woman hath borne and brought forth the Sauiour of the World.

That Women haue beene the firſt trumpets to publiſh the reſurrection of the redemptour of humane kinde.

That the Sauiour of the World hath not beene crucified by Women, but contrariwiſe as it appears in the Goſpel, *Pilates* wife did vſe all

meanes to with-draw her husband from pronouncing ſo vniuſt and impious judgement, as he pronounced.

Thus hauing firſt treated of the Heroicall vertues and noble actions of Women, that haue cauſed them to be ranked in the number of goddeſſes, then of the excellency of Women, and how they are as perfect and as neceſſary as men, and that they haue receiued no leſſe fauours from Heauen then men, I will now proceede to the magnanimitie of their inuincible courage, in ſhewing examples of ſome who haue ſacrificed themſelues for the good and maintenance of their Countries.

Of

# OF *The Magnanimitie of* WOMEN.

## And of their conſtant loue and affection to their COVNTRIES.

### CHAP. IV.

WHat ſhall wee ſay of ſo many generous Soules that haue ſacrificed themſelues for the ſafetie of their countries, as *Harmonia* daughter to the *Siracuſan Hieron*, who with a generall conſtancie dyed at the firing of her Country?

*Epichara*, a noble Lady of Rome,

ſufficiently ſhewed the entire loue ſhee bore to her Countrey, in that being diſcouered to haue conſpired againſt *Nero*, ſhee was ſo conſtant that no kinde of tortures or torments offered her could make her diſcouer the complices of the conſpiracie, although in that ſame danger many Senators, out of feare, accuſed, ſome their brothers, ſome their deareſt and beſt friends.

*Lerna*, as well for her great conſtancie as the loue ſhee bore to her Countrie, the Athenians cauſed a ſhe-Lyon of Braſſe to be erected without a tongue before her houſe, for conſenting to a conſpiracie made to exterminate the *Tyrants*, ſhee was in nothing affrighted neither of the death of two great men, her deareſt friends, nor for any paine or torture would reueale the Conſpirators.

The noble and generous *Macaria*

is

is placed, amongſt the Deities of Greece, for preferring her Countries good before her owne; for, as certaine Athenians doubted the variable ſucceſſe of a cruell warre they had, and hauing conſu'ted with the Oracle, vpon the doubtfull iſſue of the victorie; being anſwered that the Athenians ſhou'd remaine victorious, if ſome of the race of *Hercules* would voluntarily ſuffer death. *Macaria* hearing this anſwer, ſacrificed her body for the ſafetie of her Countrey, ſaying, that ſhee rather loued to die alone voluntarily, being aſſured that her death ſhould ſaue the life of a hundred thouſand people, then to expect and attend a deſolate & lamentable end, which the ruine of her Country ſhould bring her for all conſola'ion, rather willing to chuſe an honourable death, then liue to die ſhameſu.ly; and in this greatneſſe of her courage

ſhe ſuffered death, which cauſed the Athenians victory, who not to remaine vngrateſull for ſo good a deed placed this Valorous Maide amongſt their Goddeſſes.

I cannot omit the three noble and generous Virgins of Lera; *Paſithea*, *Theopa*, and *Eubula*, who deſerued and had a Monument in the mid'ſt of the Street Ceramiqua in the Citie of Athens, who in dying Glory hath made her cradle within their Tombes; the loſſe of their liues hath beene the raiſing of their immortall fames: knowing from the Oracle, that the famine which ſwept and depopulated all Attica, ſhould not ceaſe vntill ſome had ſacrificed their Children, thereby to appeaſe the anger of the incenſed Gods, prayed their fathers to put them to death, that they might injoy the honour to haue deliuered their Countrey from ſo pernicious and

and dangerous an euill.

The Ladies *Volumnia's* glorie, (being mother of *Coriolanus*) is immortall for hauing deliuered and freed the Citie of Rome of an eminent and dangerous ruine, for as *Coriolanus* would reuenge the iniury hee had receiued from the Romans, being fortified with the fauour of the *Volſques*, he with a iudicious carriage and wiſdome, ſo handled his ſtrength, that making the mines of his iudgement play, conquered thirtie or fortie Cities, from the allies of Rome, was ready to beſiege the City of Rome, it ſelfe, whoſe walls were not able to repell the ſtrength of his Armes, nor to ſtop the courſe of his victories; ſo fire, ſwords, and fortune did him homage, Rome being no more the terrour of the World, but the confuſion of affrighted people. The Citizens amazed, prayed *Coriolanus* to

to abate the heate of his choler, and to haue pitie and compaſſion of his Country; and, if he thought fit, he ſhould enter the City, & euery one ſhould applaud him, and giue him all the honours due to the reſtorer of his Country. *Coriolanus*, whoſe courage was full of rage, & of deſire of reuenge, tooke no heede to their prayers, and ſo ſends them backe without any anſwere: They againe doe try another meanes to bring him to ſome mercie, they no more ſend to him the Senators, as they formerly did, but all the Societie of the Prieſts and ſacred Augures, who with erected hands, and bare heads, demaunded remiſſion and pardon for the people. Yet for all that the heate of his anger and choller was nothing diminiſhed: But as the Lady *Volumnia*, who was in the Citie, ſeeing that nothing happily ſucceeded of the meanes attempted for

the

the appealing and mollifying of his rage, as the laſt anker and remedy, parts from Rome with *Virgillia*, Wife to *Coriolanus*, and her children, and ſome other Ladies of Rome, went directly to his campe, where ſhe found her ſonne, and ſeeing him obſtinate in his rigorous and inflexible reſolution, with a prayer able to melt and rend the heart of a Scirthian, begins thus to ſpeake. *The thing (my Sonne) which ſhould moſt delight and pleaſe vs, is now the cauſe of our greateſt trouble and griefe: I ſee that you, (and* Virgilia *her Husband) vndertake and deſire the ruine of our Countrey. In this double affliction and miſery, for whom ſhall wee proffer vp our vowes to heauen, for vs, or for you? If we pray for vs, it ſhall be againſt my Sonne, if wee pray for you, wee are traitours and rebels to our Countrey, and to our ſelues. Alas! hath my feeble and decrepite age bin*

*bim reſerued for this? Would you ſhew your ſelues to be the ſeed of Vipers, who giue death to their progenitours? Would you deface the earth that hath nouriſhed and brought you vp? Can you looke without pitty and commiſeration on the Citie of Rome, without conſidering that thoſe are in it who ſhould be to you deareſt, your mother, your wife, and your children. Then, if I had neuer bore you in my wombe, Rome had not beene brought to this miſerable caſe: If my vnhappy fortune had not giuen mee a ſonne, I ſhould haue paſſed the courſe of my yeares in great pleaſure and conſolation: I am not willing (whiles I liue) that fortune ſhould deſide the iſſue of this warre. You cannot beſiege your countries, except firſt you treade vpon the body of her that hath brought you forth, thereby looſing your two mothers together; and* Volumnia, *who hath borne you in her wombe, and that ſo tenderly hath trayned you vp,*

*and*

*and your deare Country, which firſt made you breath the ſweete ayre that ſerues to entertaine and maintaine your life.* Which words had ſuch power and efficacie with *Coriolanus*, that they appeaſed his anger, and all his deſire of reuenge was quenched, and ſodainely his armie departed.

*Olympias* ſhewed her ſelfe a worthy mother of ſo mightie a Monarch as *Alexander* the Great; for ſhee magnanimouſly met death halfe way, and with an vndaunted courage looked on her Murtherers; hauing a ſpeciall care euen in the laſt period of her life; that by her falling none of thoſe parts which NATVRE hath hidden, might lye vncouered, to her diſhonour.

The noble and generous Virgins, *Hyacinthides*, *Protogenie*, and *Pandore*, daughters of *Erectheine*

*theine* King of the Athenians, gaue themselues for the good and safetie of their Countries.

Of

# Of the Prudence and Wiſedome of *Women.*

## Chap. V.

WIſedome is called in Latine *Auriga Virtutum*, becauſe ſhe is the ſure guide, the tutularie guarde, the nurſing Mother of all other vertues, the ſalt of life, the luſtre, the vniting and ſeaſoning of all actions, the ſquare and rule of all affaires, the propriety and elegancie of our ſoules, (as *Socrates* calls it) the rule of life, without which our ſtrength cannot raiſe buildings, but they will fall themſelues to ruine, as the ancient *Arcadians* ſignified, who put *Hercules*,

and *Minerua* in one and the ſame Temple, which *Diana* ſaid to be among other vertues, as light among the fiue ſences of Nature, to whom morall Philoſophers haue giuen three eyes, to wit, *Memorie*, *Intelligence*, and *Prouidence*, and haue ſaid, that with the firſt eye ſhe looketh to the time paſt, with the ſecond to the preſent, and with the third to the future: Anſwerable whereunto *Iſocrates* ſaith, the wiſe ought to remember the time paſt, thereby to vſe the preſent, & conſequētly to prouide for that to come.

This Wiſedome hath borne *Minerua's* torch to alight womens actions, it is in their forehead, where wiſedome ſhineth as in her glorious throne, and where ſhe is repreſented with all magnificency and ſtate.

*Iudgement*, which is the Aſtralobe, the Carde and Compaſſe of humane reaſon, hath ſhewed his ſoliditie

ſoliditie in women, it hath flouriſhed in many, as in *Mercurie*, to make them follow the precepts of Reaſon.

*Counſell* is the Ecliptique, vpon the which the true diademe of Reaſon in humane nature, and Sunne of the little world, conducts his flaming Charriot to arriue to his Solſtice. Doth ſhe not produce very noble workes and effects in women? as for example.

The Wiſedome of *Alexandra*, wife of *Alexander* King of the *Iewes*, is worthy of a perpetuall Elegie of praiſes, who after the deceaſe of her Huſband, ſeeing the people inflamed with fury and rage to exterminate her two Sonnes, which were left her by him, in reuenge of the cruell bondage in which the King her Huſband had detained them, ſhe ſo mittigated the paſſion of that people, and re-vnited their hearts,

which the Father by an infinite number of cruelties and Tyrannies had diſcouered, and enſtranged from his obedience, and ſo ſeeing her children in an extreame perill and danger of their liues, from that houre made the body of the deceaſed King to be caſt into the mid'ſt of the publique place; and hauing called the Citizens together, told them that ſhe well knew that with great and iuſt reaſon they were incenſed and angry againſt her dead Huſband for his great cruelties, indignities, and iniuries done them, which might haue excited and prouoked the moſt peaceable and quieteſt Subiects to a deſire of reuenge, and that as during his life ſhee would faine haue made him deſiſt and leaue his inſolent actions, that ſhe was now alſo ready to make it appeare vnto them in helping them to puniſh him dead ſo much as poſſibly ſhee could, and that

that they ſhould take his body and giue it for foode to Dogs; alſo to puniſh him by all the cruelleſt meanes they could imagine and inuent; but that ſhee earneſtly prayed and beſeeched them to fauour the innoceney of her Children, that were in no kinde cupable or guilty, nor acceſſaries of their Fathers iniuſticies and tyrannies. Which words ſo mittigated the fury and anger of this people, that they inſtantly conuerted their furious paſſions into a zelous and ardent affection, and ſo with a generall conſent elected and accepted her Sonnes for their King and Prince, and then gaue their dead Soueraigne an honourable funerall and Sepulchre.

*Tannaquilla*, that noble politike Roman Lady, was greatly admired for her prudence and wiſdome: She obtained by the ſleights of her wits, two Empires.

The *Sabine* Ladies ſhewed their wiſdome, when by ſtrength of armes the *Sabines* would reuenge the iniurie committed by the *Romans* towards their Wiues, in hauing violated and rauiſhed them, hauing already ſeene a cruell warre ended by a great effuſion of bloud on both ſides; and ſeeing againe their courage animated and exaſperated, they breathed nothing but reuenge, and being armed to execute their paſſions, the Ladies of *Sabine* all in blacke, their haire all looſe and diſheueled on their ſhoulders, weeping at their great calamities and miſeries, without feare of Armes came amongſt their Fathers and Huſbands, exhorting their Huſbands not to embrue their hands in the bloud of their Fathers in Law, and their Fathers not to dye their weapons in the bloud of their Sons in Law; neuertheleſſe, if they were diſcon-

diſcontented of ſuch aliances, they ſhould wreake their anger towards them, and that it were much better for them to dye, then to remaine depriued of Huſbands, Fathers and Brothers, to remember that they had begot their Children of them who ſhould haue killed their Fathers, or to haue beene begotten of thoſe who ſhould haue killed their Huſbands; and they carried their Children in their armes, of whom ſome began to ſpeake, and other to cheare vp their Parents, to whom ſhewing their Nephewes & Grandchildren, all bitterly weeping, ſaid, *Behold your bloud, which ye will ſhed*; Which Wiſedome, Prudence, and Piety of theirs had ſuch efficacy, that not onely there was concluded by them an indiſſoluble friendſhip, but moreouer the *Sabines* came to inhabite *Rome*, and of two people (who were mortall enemies) were

made but one, who were vnited together by confederation of Wills, and which cauſed great augmentation to the *Romans* ſtrength.

*Cum exempla petam Græcum eſt tu criminis author,*
*Nutritus duro Romule lacte Lipæ,*
*Tu rapere intactas docuiſti impune Sabinas,*
*Per te nunc Romæ quid libet haud & amor.*

The *Lacedemonians*, who kept open Schooles of Vertue and Wiſedome in the adminiſtration of their gouernment, and in the conduction of their politicall affaires, haue ſhewed and certified how much their Common-wealth was fertile and aboundant in heroical and prudent women, in taking their aduiſe and counſell, vpon the deciſion of the moſt important affaires of their Common-wealth.

The famous and much-celebrated City of *Athens* euidently ſhewed their

their infinite number of prudent Women, of whose admirable and diuine spirits they often took counsell in important affaires, and matters of great weight & consequence touching their estate.

*Plato*, the wise Polititian, & Prince of Philosophers, tooke not from Women the handling of publike affaires, well knowing their great vertues and wisedome.

*Cyrus* had not vsed the counsell of his prudent Wife *Aspasia*, if hee had not beene assured of her excellent Wisedome.

*Xerxes* had not left the managing of his affaires to the iudgement and discretion of *Arthemisia*, in committing to her gouernement so many great Princes that were neere him, if he had not beene assured of her great Prudence and Wisedome.

OF

# Of the Beautie of *Women.*

## Chap. VI.

*Reaſon* is a beame of Diuinitie, the ſimbole of celeſtiall race, a diuine infuſion of ſupreame goodneſſe, which extends vpon all things created, as doth the light of this great eye of the world. Beauty recommendable to men, the true ſhackle or fetter of rudeſt hearts, the conciliatrice of beneuolence, which hath conquered the chiefeſt Empires of hearts, and the firſt ſcepter to raigne and rule ouer the moſt rebellious wills, as *Ariſtotle* ſhewes it, when he ſaith, that it truly belongs to beauties to command, and that

that they are venerable, next the Gods. *Plato* calls it an especiall priuiledge of nature; And *Socrates*, *Short tyranny*; for sweetly attracting to her our eyes, shee also insensibly drawes our hearts. This Beautie shines and glisters with an admirable splendor, in the face of women. and truely when wee will pourtray or draw diuine Angels, wee imitate the beautie and shape of Women. This beautie remains as a Character and patterne, which makes it exteriorly known, as the beauty of blossomes of Trees beare witnesse of the goodnesse of the fruit which grows thereof; for Nature but rarely consents that a foule soule be inshrined in a faire body. *Physiognmistes* knew by the face the humour and manners of persons: also, it is the true pledge of her faire qualitie, *Animi index & speculum*.. When this beautie in her alluring perfection,

on,

on, ſhining in a face compounded of a naturall liuelineſſe, pleaſant and ioyfull, intermixed with an agreeable ſweetneſſe, and of an equall & proportioned diſtance of tearmes and lines, doth attract and heate a dejected and languiſhing courage, and re-inflame the vertues which ſeemes to be frozen and exhauſted, it reuiues and renues all generous actions, inchanteth the eyes with many ſubtill charmes and vapours, deriued from the pureſt and cleareſt part of our bloud, which receiues his image and forme, with a thouſand different ornaments. This beautie is as an attractiue charme, which induceth and moues vs to loue the Princeſſe of our hearts, the Queene of our ſoules, and the Miſtris of our deſires, which according to *Mercuries Caduce*, commaunded all the powers, as well celeſtiall as terreſtriall: it is the linke

or

or chain ſo much celebrated, where-with the Goddeſſe *Venus* vſed to conioyne louers together: it is the Doue ſhe gaue to valorous *Iaſon*, to obtaine the loue and fauour of *Medea*: it is a Sunne which cheriſheth flowers, from whence all the delights of the world proceede. The beauteous *Roxana* vſed it to conquer the loue of *Alexander* the Great, who though hee were Emperour, and conquerour almoſt of all the Eaſt, yet diſdained not to proſtrate and humiliate his vowes vnder the power of ſo great and admirable a beautie as that of *Roxana*. The Greekes vſed it to reward *Neſtor*, in giuing him *Ecameda*, (daughter of puiſſant *Arſinous*) who for her great beautie and wiſdome purchaſed her many honours and applauſes, whom from the Iſle of Thenedos, he brought to the Grecians campe, becauſe ſhee greatly delighted

delighted and pleaſed him. Was it not for beautie that that great Captaine *Marcus Antonius*, the terrour and feare of the Romans, and other Nations, who many times braued the Fates in the middeſt of the terrours of *Belona*, his ſword more fatall then the blade of *Atropos*, had ſacrificed many ſoules to *Pluto*, by the high deedes of his armes, and that he violated the lawes of his honour, with the ſweet bait of his affection? yea, hath hee not vſed injuſtice againſt his owne reputation, in purſuing the onely defired obiect of his contents, *Cleopatra?*

In fauour of beautie the great and valorous *Alcides*, who had freed the World of an infinite number of Monſters that the earth bred in her boſome, was he not ſurpriz'd by the ſweete inchanting eyes of *Demphale* Queene of Lidia, for whoſe loue he left his heauie armor,

to

to take a diſtaffe to ſpin neare her? The royall Prophet *Dauid*, hath he not beene charmed by the beautie of *Berſheba? Samſon*, was hee not rauiſhed with the beautie of *Dalila? Semiramis*, by the diuine power and influence of her beautie, was wife to King *Ninus*, and after his death a great and mighty Queene.

At the taking of Rhodes, although the inhabitants behaued themſelues baſely and inſolently, neuertheleſſe the Emperour in fauour of the beautie of faire *Perſida*, the Miſtris of the ſtout *Eraſtus*, vſed them graciouſly, and ſhewed himſelfe in his victory as modeſtly as he could, which the rigour of warre permits not. Hath not beautie cymented many affections? Hath it not reconciled many amities and affections, as the amitie betwixt *Achillus* and *Briſeis*, *Acontius* with *Cidippe*, *Pericles* to *Aſpatia*, *Orphea* with

with *Euridice*, *Leander* to *Hero*, of the amitie of *Ceix* with *Alciona*, of *Pompeius* to *Iulia*, of *Mithridates* to *Hipſicrate*, of *Polinis* to *Argia*, and an infinite number of others, whoſe relation would make a Volume.

Many obiect, that beautie is a mortall poyſon, which inſenſibly runnes into the center of the heart, by the eyes, which are the ſoules windowes, and within it enkindle a fire which burnes the heart, moued by the perturbations which hindereth the rule of our deſires, and the paſſions and faculties of our ſoules, which depriues vs of iudgement, blindes our eyes, and takes from vs all ſence and vſe of reaſon: That Beautie is of a pernicious conſequence; that it hath cauſed many troubles, murthers, warre, and miſchiefes; that Beautie cauſed the deſtruction of Troy; that for *Aſpatias* beautie, *Pericles* made

warre with the Samiens,& ſubdued them; that for the beautie of *Chireſies*, *Apollo* ſent the plague to the campe of the Greekes; that beauty is like a Vermilion and flouriſhing Roſe in the morne, and faire all day, and at night withers and fades; that *Pandora* (the faireſt of the World) brought the boxe to *Epimethea*, in the which were incloſed all the euills and vnfortunacies of the world; that *Euander* by the perſwaſion of her mother *Nicoſtrata*, killed her father; that *EDWARD*, King of England, was murthered by the fraud of his Wife, by which example, many *Momes* and *Critiques* haue done their beſt to ecclipſe the luſtre and ſplendour of the feminine Sexe. But I will deny their wicked and falſe concluſion to be any waies probable; for it were abſurde to draw a conſequence and generall concluſi-

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ons from particularities. The honour of this Sexe is like vnto the Palme, which raiſeth higher the more it is loaden and depreſſed, and which hath her generoſitie from the aboundance of her labours; or to the *Amarante*, which the more ſhe is cut, the more ſprings from her; and of the thornes of theſe ſharpe calumnies they will make Crownes of Glorie; of the crime of their falſe accuſations, they will erect an honourable triumph; they will laugh at theſe croaking Birds, as vnfortunate in voyce as preſage. They know well that the propertie of the Serpent is to turne all things into poyſon, and of Rauens to follow infected ayre, and of wicked tongues to ſpeake euill: It is the Serpent which turned to euill all that was good by nature: it is this Rauen which followes the traces of vice and calumnies, to diſparage the

ſplendour and reputation of this noble Sexe: But imitating good Gardners, who purpoſely ſow Onions, Garlicke, and other ſeedes of euill ſcent, neere vnto Roſes, to make them the more odoriferous, I will alſo place vertues neere vices, to make them the more reſplendant and illuſtrious; ſith by their oppoſition, the one appeares with as much luſtre as the other with deformitie, and ſo oppoſing Vertue to Vice, what greater beautie and chaſtetie can there be, then of *Lucretia*? then of the wife of *Regula*, who killed the man that would attempt her deflouration? What greater amitie and friendſhip then of *Porcia* and *Iulia*, and an infinite number of others, mentioned in this Booke?

For, conſidering the qualitie of theſe iniuries, they can in nothing be preiudiciall to the Excellencie of this noble Sexe. Moreouer, if ſome haue

haue ſo much forgotten themſelues and honours, as to haue ſtept out of the way of vertue, ſo many other haue ſerued for examples as *Phares*, and lights, to guide the actions of others, that it were pernicious and wicked, to make ſo ſiniſter and vniuſt a iudgement: and although I treate of the vertues, worth, and excellencie of Women, I meane not any way to comprehend thoſe Women who vnder an Angels face haue aſſumed and borrowed a Vipers tongue, a Serpents heart, and a Diuels head.

Furthermore, I ſay that Vertue comes eſſentially to the Woman, and vice accidentally; for ſhee that giues her ſelfe to vice, doth degenerate from her eſſence; for creatures euery one after their kinde, may produce ſometime deedes degenerating to their natures, becauſe there is nothing in the World that can

attaine to the degree of abſolute perfection.

To anſwer then to all the calumnies obiected againſt the excellency, ſplendor, and beautie of this noble Sexe, I will returne to Beautie, and ſay that it is a Celeſtial beame, which reioyceth our ſight, remaines in our imagination, which imagination being a power which hath no knowledge but by the principles which the ſence ſuggeſts vs, for Nature hath ordained to euery vertue as it were a peculiar and proper vertue, ſo that in vs is found three faſhions and manners to know; as by the Sence, the Reaſon, and the Intellect; from the Sence, comes appetite; from Reaſon, the election; and from the Intellect, our will: ſo that this beauty being faithfully brought by the ſence to the intellect, we make a ripe iudgement thereof, by the faithfull relation that is made vs by the

the ſence, true miniſter of reaſon: ſo that we ought to take heed, not to judge cauſes by all exteriour and reaſonleſſe deedes; for to iudge that the beautie of *Helene* had been the cauſe of the deſtruction of *Troy*, and ſo of all other examples alledged; one might alſo interre, that Wine, which was the cauſe that *Alexander* the Great, killed *Clitus*, his greateſt friend, were euill & naught; that Fire, for hauing done great ſpoyle, and Water for hauing made great inundations, ſhould be pernicious Elements, which is abſurd: for the beſt things in being not duely applyed, are poyſon; the beſt and wholſomeſt remedies applyed and vſed out of ſeaſon, is hurtfull and dangerous.

This Beauty compared to a Roſe flouriſhing in the Morning, and faire all day, and at the night fades and dyes, ſeemeth not to be out of

reaſon ; for although the Roſe be withered by the beames of the Sun, and that the Beautie of the face be taken away by the heate of youth ; yet as the Roſe looſing her colour, and being faded , ſtill keepes her ſweete odour and ſcent , ſo Beautie being paſt, and loſt , keepes ſtill the ſweete ſcents of her fame and renowne.

For Grace ſeemes to be, as it were eſſentiall in Beautie , as the forme that giues Beautie all her perfection; and without Grace the rareſt and excellenteſt Beautie of the World, fades and withereth : ſo Women are alone capable to receiue this forme, in their indiuiduall integritie.

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Of

# Of the goodneſſe of *Women.*

## Chap. VII.

HAuing already treated of the Luſtre, Excellency, Magnanimitie, Prudence, and Beautie of Women, as of things much praiſworthy, and commendable to the perfection of their bodies; I muſt now diſcourſe of their Goodneſſe, as of the perfecteſt quality of their ſoule, as being that which giues them the only temper which ſhould bee the periode of our deareſt thoughts, the mark wherat our deareſt affections muſt aime and leuell, the

the centre of all our desires, the rest of our best hopes, the circumference of our ambitious passions, the true Chariot which conducts our affections to this sweet *Euthimie*, to this tranquility of Spirit, much celebrated in the *Accademies* of Philosophers. This Goodnesse by a speciall priuiledge of nature hath such a simpathie, coherencie and affinity with Beautie, that Nature, to shew her selfe fauourable to that noble Sexe, hath embellished their bodies, and perfected their soules with these two faire qualities to rest in one and the same subiect and matter: also Nature doth not easily authorize them to bee farre one from the other, as being lincked and ioyned with two straight bands of affinitie, which beare the same name, and are in Greeke by (CALOS) expressed by the same words: Also Beautie is the circle whereof Goodnesse is the Centre;

Centre ; and as the circumference cannot be without a centre; ſo Beauty cannot be without Goodneſſe ; for as a Goldſmith inchaſeth in well e-laboured Gold a Diamond of rich value ; and as in a faire rich Cage we put a faire Bird ; ſo it hath pleaſed the diuine and ſupreame Maieſtie to conferre to the faireſt Women vnparallel'd perfections.

This Goodneſſe is the chaine of all other vertues, the true lincke in and with-which they are comprehended : And as ſmaller Riuers take their originall and ſource from the Sea, and ſo againe returne thereunto ſo all vertues ; likewiſe, according to the occurrences & diuerſity the deeds they bring forth, proceed, and returne to that ſource, which waters with her Nectarine ſweetneſſe this noble and fruitfull feminine ſexe.

And if it ſometime happen that this

this rule proue falſe, wee ought not to wonder at it, for there is no rule for generall but hath alwaies ſome exception. And as I haue already ſaid, there are many times found ſome who degenerate from their eſſence ; ſo, if there be wicked Women it is by accident or chance, for Goodneſſe is ſo inherent to them, that from them it is difficultly ſeuered, and it is ingrauen in their hearts, *Sicut character baptiſmi in anima* ; ſo, when they fall from it, it is either through naughty counſell, or pernitious company.

OF

# OF Learned VVOMEN.

## CHAP. IX.

KNowledge, which is the light of our wit, and one of the fairest qualities of our ſoule, the true Sunne which ſhineth ouer vs, to let vs ſee the ſplendour of vertue, & the odiouſneſſe and deformitie of vice, the ſubſtance of all happineſſe and felicity, the efficient cauſe of Wiſedome, the neceſſary guide for all humane actions, to make them worthy of immortall glory, the mother of Iudgement, by which are performed all the nobleſt and moſt generous reſolutions, the inuente-

reſſe

reſſe of Lawes, the Miſtreſſe of order and manners, the infallible rule which reduceth Peace and Warre to the perfect figure of perfection, without whoſe helpe (Iuſtice ſent to all humanes) would become and remaine blinde. It is this Knowledge which through good teaching ſtirres vp and ingendereth morall vertues, whereof we haue the ſeede infuſed in our ſoules.

This Wiſedome hath many diuiſions and ſubdiuiſions, which we reduce into three principall kindes, as Philoſophie, Rethoricke, and the Mathematickes.

Philoſophie containes three parts, as Logicke, Phiſicke, and Morality.

Rethoricke containes alſo three parts, the Demonſtratiue, Deliberatiue, and Iudiciall.

The Mathematickes alſo containe Arithmeticke, Muſicke, and Geometrie.

I will not mention other diuiſions and ſubdiuiſions, it ſhall ſuffice that the wiſedome of Women hath beene chiefly deriued from this diuine light, and that the examples and authorities are infinite of thoſe, who with great ſtudy and continuall labour haue adorned and refined all Arts and humane Sciences, and haue purchaſed an vniuerſall Knowledge of all things, and paſſed all degrees of the *Encyclopedie.*

*Pericles* (was as admirable in Eloquence, as valorous in Armes, inſomuch, that his generous deeds are rather attributed to the ſweetneſſe of his eloquence, then to the magnanimity of his courage.) He had his teaching, inſtruction, and eloquence from his noble and beautifull Miſtreſſe *Aſpatia.*

*Nicoſtrata*, the mother of *Euander*, was the firſt that taught the letters to the Latines.

*Cornelia*

*Cornelia* the wife of *Affricanus*, and mother of *Caius* and *Tiberius Gracchus*, was held worthy to deserue a Statue in the middest of the Citie of *Rome*, for hauing giuen to the Common wealth the chiefest Oratours that euer were: She wrote many good Bookes and Epistles.

Doe not *Pithagoras* and *Aristippus* confesse, to haue receiued their chiefest and admirablest secrets of their Philosophie from the instruction of *Theoclea* and *Areta*?

*Zenobia*, (double mother of her Children,) thought to haue done nothing for them in framing them their bodies, giuen to a thousand imperfections and inconueniences, if she had not also refined and polished their wits and manners: She spent all the time she could steale from the warre in instructing them: And of her it is said, that shee made many braue speeches to the Souldiers,

Souldiers, to encourage them at their greateſt ouerthrowes.

*Coruina* was exceeding learned and skilfull in Poeſie, and hath ſurpaſſed *Pindare* the Prince of Liricke Poets; ſhe hath written fiue Books of Epigrams.

*Polla Argentaria* the wife of *Lucan* and *Eſtatius*, was ſo learned, that ſhe corrected them their Bookes, namely, the three firſt of the *Pharſalian* warre. *Stat. lib. 1.*

*Hipatia* the wife of *Iſidor*, hath written many Bookes of Aſtrologie; ſhe openly taught Philoſophie, and many Sciences in *Alexandria*, and had a great affluence of Auditors. *Suidas & Socrat. li. 11. cap. 12. hiſt. trip.*

*Euſtachia* was alſo very learned in the Hebrew, Greeke, and Latine, ſhe was a true Phœnix of her time.

*Axiothea* and *Lathenia* were ſo extreamely deſirous to be taught, that they entred in mans apparell into the Accademy of Philoſophers,

and *Plato* was their Maſter.

*Dama*, the daughter of *Pithagoras* excelled in Philoſophie, ſhe ſhewed the greatneſſe of her ſpirit and wiſedome, in expreſſing and expounding the difficulties and ambiguities found in the Bookes of her Father, and for making Commentaries vpon them.

*Coe. lib. 4. cap. 1.*

*Sæſipatra* a Lady of *Lydia*, was skilfull in all ſorts of Learning and Sciences; in which reſpect it was ſaid of her, that ſhe was engendred of ſome diuinity.

*Charixena*, of whom *Ariſtophanes* (the Comicke) makes mention hath written many verſes.

*Iſtrina* Queene of *Scythia*, the wife of *Aripithes*, taught and inſtructed alone her Son the Greeke and Latine tongue.

*Caſſandra* a young, faire, and noble Venerian Lady hath been highly celebrated by *Politianus*, who ſaid, that

that inſtead of her worke, ſhe had a Booke ; inſtead of Silke, Inke ; inſtead of a Needle, a Pen. She hath written many rare Epiſtles in Latine and Greeke.

*Politianus* alſo mentioneth *Theana* to be excellent in learning, and one that made many Commentaries vpon Philoſophy.

The *Muſes* (the gracious daughters of Memory) are repreſented in feminine habits, from whom we take the richeſt conceptions of our wits.

The *Platonicks* by the Muſes haue repreſented vs their ſoules to the celeſtiall Spheres, called *Intelligences*, which alone moue the vniuerſall fabricke of the world.

CALLIOPA denotes vs all voices which are aboue the firſt mobile.

VRANIA repreſents vs the Firmament.

POLHYMNIA the Heauen of *Saturn's* ſphære.

TERPSICORE the Heauen of *Iupiter.*

CLIO the Heauen of *Mars.*

MELPOMENE the Heauen of the *Sunne.*

ERATO the Heauen of *Venus.*

EVTERPE the Heauen of *Mercurie.*

THALIA the Heauen of the *Moone.*

To all the nine Muſes are attributed all faire inuention, and to euery one of them in particular it is ſaid, that

CLIO hath inuented Hiſtorie.

CALLIOPA Pöeſie.

VRANIA Aſtrologie.

POLYMNIA the Harpe, or Violl.

TERPSICORE Diſcipline and inſtruction.

MELPOMINE Muſicke.

ERATO Dauncing.

EVTERPE hath inuented the Mathematickes.

THALIA

THALIA Geographie, and the art to plant and graft trees.

The *Sibilles* haue beene famous and highly renowned, they haue beene the Propheteſſes who haue ſung the ſacred myſteries of Chriſtian faith, long before the comming of our Sauiour into the World.

The *firſt* termed SAVBERTA, made 24. Bookes in verſes, touching the Death and Reſurrection of our Lord.

The *ſecond* called LYBIENNA, becauſe ſhe was of *Libia*.

The *third* was named DELPHICA, becauſe ſhee was natiue from *Delphes*; She propheſied that a man ſhould reuiue the dead, and ſhould heale the ſicke, and lame, make the dumbe to ſpeake, the deafe to heare, the blinde to ſee, and many other wonders.

The *fourth* CVMEA, becauſe ſhe was natiue of *Cumea*.

The *fift* ERITHREA: ſhe was the chiefeſt of all, who manifeſtly ſung the incarnation of the Son of God, his reſurrection, and the laſt day of Iudgement.

The *ſixt* was SAMIA, borne of *Samos.*

The *ſeuenth* AMALTHEA, tearmed *Cumea*, of *Camée* in *Italie*, where ſhe propheſied; it was ſhe who carried nine Bookes to ſell to *Tarquin* the laſt King of the *Romans*, for the which ſhe demanded 300. talents. This price ſeemed ouer-much to the King, and he was loath to buy them for their great price; ſhe ſodainely caſt three of them into the fire before him, and for the ſixe remaining demanded ſtill the ſame price ſhee had done of all the nine; wherat the King laughing, ſhe burnt yet three more, and for the three other yet perſiſted in her demaund of three hundred Talents. The King admiring

ring the reſolution of this Woman, and iudging that thoſe Books might containe ſome high myſteries, for curioſity-ſake bought them for the ſame ſumme; and after he knew of what great importance they were, for the good and maintenance of his Countrey, made them carefully to be locked vp in a Cheſt of ſtone, in the Temple of *Iupiter Capitolin*, and appointed fifteene men to keep them ſafely.

The *eight* was named MARINCA.

The *ninth*, ANCYRA.

The *tenth*, ALBVNA.

HELVNA, the mother of *Seneca*, was expert in all Sciences.

OF

# The affection and amity of *Women.*

## CHAP. IX.

AMitie was ſent from Heauen to Earth, as the radicall humor to entertaine all humane Societie, as the vniting of Soules, to make her ſelfe knowne of flattery, was aſſiſted and accompanied by aduerſitie, as is affirmed by *Homer*, when he ſayes, That amity is one of the pretious and deareſt daughters of Heauen, and as one moſt fauoured, had her Throne neere the Throne of *Iupiter*: But it happened that as ſhe would ſeate her ſelfe, and take place in her ordinary ſiege, ſhe found

found him taken vp and ſurprized by ſome little wantonneſſe, who ſtole away her part of the *Ambroſie* and *Nectar* which was giuen and ſhared to the *Celeſtials*, which diſgrace not being able to endure, ſhee complayned to the Gods; who, to determine thereof, could not finde any better expedient then to ordain her to be perpetuall collaterall of Aduerſitie, to the end that by her ſhee might make her ſelfe better knowne; if wee conſider her wholly, or diſtinguiſh her by degrees, and that we meaſure the Circles, as ſaith *Hierodus*, by the obligations we haue to doe well, reſpecting the proximitie of the degree, wherein we are comprehended, in what can it be better acknowledged then in Women, who are vnited to vs by corporall commixion, confederation of wills, and Vnanimitie of hearts?

The

The *Adrians* vſed to graue the Lawes of Amitie vpon great Marble Pillars, erected in the publique places of their Cities, thereby to ſhow that noble and generous Amities are free from the Lawes of death, and more durable and permanent then the Marble of Sepulchers.

*Porcia*, daughter of *Cato*, and wife of *Brutus*, hath ſhowed it; who hearing the death of her deare Husband, and ſeeing all meanes to kill her ſelfe kept from her, ſhee tooke hote coales out of the fire, wherewith ſhee choaked and ſtifled her ſelfe.

*Panthea* ſo dearely loued her huſband *Abdareta*, that when ſhee heard he was dead in the campe of *Cyrus*, ſhe reſolued to goe to him, hoping he were not quite dead, but ſeeing her hopes vaine, and that hee had already paid the tribute which our

our first dayes owed to Nature, washed her body with his bloud, and in embracing him, yeelded vp the Ghost.

*Alceſta*, daughter of *Peliare* King of Theſſaly, ſeeing her husband *Admetus* greeuouſly ſicke, and hauing heard from the Oracle that hee could not be healed, if one of his chiefeſt friends died not for him, ſhe conſtantly with a braue and generous courage, ſacrificed her ſelfe; for which noble act ſhee hath ſince beene highly commended, by the Greeke and Latin Poets, and namely by *Euripides*.

*Zenobia*, Queene of Armenia, ſeeing her husband flying from a battaile by him loſt, and not being able to follow him, becauſe ſhee was with childe, prayed him to kill her; which, thinking to doe, for not to grieue to ſee her fall into the hands of his enemies, he onely hurt her with

with his Sword: but ſhee being taken, and well looked to, recouered her health; and after King *Tiridates*, who had vanquiſhed her Husband, married her, for the great amitie and affection he found in her. Shee lead a ſolitarie and melancholy life; and when ſhee was aſked, why ſhee did not adorne herſelfe with iewels at publique ſolemnizations; anſwered, it ſufficeth me that I haue for my ornament, the vertue of my deceaſed Husband.

The feruent and admirable affection of *Argentiua*, a Lady of Piſa, is worthy to be eterniz'd to all poſteritie, whoſe husband being taken by the Moores, and carried priſoner into Barbary, it happened that an induſtrious pietie mooued the heart of her ſonne; who, without regarding any danger, determined to loſe his life, or to redeeme and deliuer his father from captiuitie;

tie ; so, by a Letter, hee acquaints his Mother *Argentina* of his Fathers deliuerance, by his industrious inuention. This Lady surprised with vnexpected ioy and gladnesse, hauing ore-reade the Letter, and lifting vp her eyes to Heauen, in often reciting her Husbands name, fell downe dead, for the great ioy shee conceiued, and so her life and soule forsooke her body.

The loue of *Penelope* towards her *Vlisses*, hath beene much famouzed and renowned, for hauing the space of fiue and twentie yeares retained and preserued her chastity vnpoluted.

*Hysicrata*, the wife of *Mithridates*, King of Pontus, so extreamely loued her husband, that shee cut off her beautifull haire, although shee were very young and faire, accustoming her selfe to beare armes, and to ride to the warres with him; who being

being ouerthrowne by *Pompeus*, ſhe followed him ouer all Aſia in his flight, ſweetning and diminiſhing hereby his great griefe and ſorrowes.

*Artemiſia*, Queene of Cayre, for the loue ſhe bore to her Husband *Mauſole*, being dead, cauſed his body to be burnt, and drunk his aſhes, thereby to make of his body a liuing Sepulchre; and then to honour his memory, ſhe cauſed a faire and admirable Tombe to bee erected to him, which was ſince eſteemed and held one of the ſeauen wonders of the World, and ſince the magnificent Sepulchres of Emperours and Kings hath beene called *Mauſoleum*, as *Suetonius* makes mention in the hundred Chapter of the liues of the Emperours, where he cals *Mauſoleum*, the Sepulchres of *Cæſars*, erected by *Auguſt*. *Propert. li. 3*

*Nec*

*Nec Mauſolei diues fortuna Sepulchri,*
*Mortis ab extrema conditione vacat.*

*Triara*, wife of *Lucius Vittellius*, bore ſo great loue to her Husband, that ſeeing him in a dangerous battle, tooke armes, and as a Souldier, ſhe vaiorouſly and ſtoutly fights with him, helping and accompanying him as well in death as in life.

*Theogena*, wiſe to *Agathocles*, refuſed to depart from him, when all his ſubiects had relinquiſht and forſaken him; ſaying, ſhee was as well married to him in aduerſitie, as in proſperitie.

*Sulpitia*, being carefully withheld by *Iulia* a noble Lady, her Mother, from going to her Husband *Lentulus* in Cicilia, fled to him in the habit of a bond-man, or ſlaue, voluntarily baniſhing her ſelfe, to follow her husband.

*Hyparchia*, highly diſcended, faire, and

and rich, ſo loued a Philoſopher for his vertues named *Cratis*, who was poore and deformed, and endured many calamities in following him through Europe and Aſia, poorely cloathed, and bare-foote.

*Priſcana*, knowing that her Huſband had a dangerous and incurable ſickneſſe, taking pittie and compaſſion of the inſupportable paine which ſhee ſaw him ſuffer and endure, with great conſtancy, and a generous heart, counſelled him to end his griefes and paine by death, offering him to companie him therein, whereunto her Husband agreeing, went to the top of a great and high rocke, and there precipitated themſelues in the Sea.

*Priſcana ayma mieux ſon mari que ſoy meſme,*
*Car pour finir ſon mall elle aduança le ſien,*
*Son amour fut extreſme en vn perill extreſme,*
*Il faut aymer du tout, ou naymer du tout rien,*
*Voyant mourir en luy & ſon coeur & ſon ame,*

Sarrazinus lib. 3.

*Elle neut pas le coeur de ſuruiuer à ſon coeur,*
*Le mary eut de l'heur en vne telle femme;*
*Mais en vn tell mary, la femme eut du malheur,*
*Comme il furent conioints es actes de la ioye,*
*Ils le furent auſſi es actes de lennuy;*
*Le chemin fut eſgall mais diuerſe la voye*
*Son mari vit par elle, elle mourut pour luy.*

A young Lady named *Aria*, ſeeing her Husband, whom ſhe deareſy loued, dying of an incurable diſeaſe, to accompany him, and not ſeparate their affections, conioyned together with ſo holy and chaſte a cyment, with a ponyard ſtab'd her ſelfe; and then ſaid to her husband, (giuing him the ponyard,) It hath done me no paine, nor haue I felt any torment; Doe therefore the like.

*Dido*, Queene of Carthage, bore ſo great and entire affection to her Husband, that he being dead, and ſhee perſwaded to a ſecond marriage, and purſued by *Iarbas* King of the

the *Getuliens*, killed her ſelfe rather then to conſent to it. *Auſonius.*

*Sed, furias fugiens atq; arma procia IARBÆ,*
*Seruauit fateor morte pudicitiam.*

*Euadiia*, the daughter of *Mars*, hath raiſed vpon the wings of eternitie her euerlaſting fame to the Temple of Memorie, for the loue ſhe bore her Husband: for hearing of his death before *Thebes*, ſhe became as colde as Marble, and deſiring not to out-liue him, ſhee cauſed her body to be burned, with her husband;

*Arſerit euadne flammis inuecta mariti.*

The great affection of *Lepomina*, wife to *Iulius Sabrinus*, is it not as recommendable as the perfidiouſneſſe of her husband is deteſtable, who diſſembling to be weary of his life, would end it by a voluntary death? She whoſe affections were

like vnited to her husbands, resolued not to out-liue him: But hee, whose heart was wicked and crafty, and whose affections were limited to the onely fauours of *Fortune*, desired nothing so much, as to enioy the wealth of his wife, and to that end applied poyson, so subtilly, that drinking the first, he left the poyson in the bottome to his wife, who dyed thereof, and he was nothing the worse.

*Leodamia*, for the great amity and entire affection she bore to her husband *Protilanus*, hauing beene killed by *Hector* before Troy, would not any way suruiue him; and for her comfort desired to see his picture before she died: which hauing seene and embraced, she presently expired her life.

If we will consider the gifts and graces which heauen in the liberalitie of her richest treasures hath graced

ced & adorned the faire Ladie *Camma* with, it were a difficult thing to decide to whom of theſe two, ſhee was moſt indebted, either to *Art*, or *Nature*: But aboue all, the entire amitie ſhe bore to her Husband *Sinuatus*, hath bin admirable: for as a famous Lord named *Sinotrix*, highly deſcended, great in meanes, and mightie in authoritie, exceedingly fell in loue with her, viſits her often, offers his ſeruice, life, and power for her; he ſuffers, he laments, and tries all the meanes that loue can inuent; at laſt, ſeeing his paines vngratefully loſt, hee iudgeth that the loue towards her husband was the cauſe ſhee could not loue him: and conſidering that *Venus* doth not alieniate three harts together, determines to take from *Sinuatus* his life, perſuading himſelfe he once dead, hee ſhould enioy his lubricious deſires, and ſo executes his damnable enterpriſe.

After the death of *Sinuatus Sino-*
*trix* acquaints the friends of noble
the feruent and violent
had to marrie her : who
for his honour, wealth, and authoritie were highly contented to receiue him in their alliance ; adiudge the faire Lady *Camma* happy of so great a fortune, and so vse all their best endeauours to make her agree and consent thereunto : *Camma* makes show as if it were pleasing, and agreeable to her, the better to reuenge her deare husbands death, which she knew had beene perpetrated by him : But, as the wedding-day is concluded, and nothing but the ceremony of marriage expected, *Camma*, with a smiling countenance, takes *Sinotrix* by the hand, and prostrating themselues before the Altar of *Diana*, after shee had poured, in honour of the Goddesse, a Cup full of poysoned hydromez, she

ſhe drunke halfe, and gaue the reſt to *Sinotrix* to drinke; and then, with great reuerence before the Altar, ſaid, *Death is to mee ſweet and pleaſing, ſith it will ſpeedily throw me into the armes of my well-beloued* Sinuatus, *for to ſhew him the reuenge I haue taken of his death:* And thus ſhee ioyfully died.

The ſincere affection of *Publica Priſca*, wife of *Germinius*, is alſo famous, for her husband accuſed of the crime of *treaſon*, for attempting on the perſon of *Cæſar*; who for his iuſtification hauing made his Teſtament, and in it made the Prince his heire: yet notwithſtanding came one to pronounce him his death, he preſently ſtab'd himſelfe, and ſaid to him, *Goe to the Senate, and tell them that I die as a man ought to die, that is, with great conſtancie.* *Priſca*, his wife, prayed to Heauen ſo, *That if by the diuine prouidence, my deare husband*

*is to die, doe mee, O God, the fauour and grace, that the same* Atropos *cut also the thread of my daies, that I passe not them in a languishing and lamentable life, exposed to an infinite number of griefes, sorrowes, and vexations, which the remembrance of my deare husbands death will engender mee.* Which hauing said, shee fell vpon her dying Husband, and with the same ponyard kild herselfe, to accompany him.

OF

# OF *The Fortitude and Valour* of WOMEN.

## CHAP. X.

THe immortall glory and heroicall actions of Women, and their generous courages, hath ecclipſed all the moſt renowned deeds of men; their glory cannot onely be contained within the limits that ſtout and valiant *Alcides* hath planted: the circuit hee hath marked, his happieſt conqueſts, and immortalized his glorious Trophies is farre too little; their glory hath dilated and extended through all Climates & Countries of the world.

It

It hath here belowe on earth no other bounds but the Ocean, nor limits aboue in Heauen but eternity, as the fidelity of Hiſtories reporteth, and witneſſeth.

*Simiramis* hath beene eternally renowned to all poſterity, ſhe raigned with great power in *Babilon* by the ſpace of fortie yeares: She was Queene of the *Aſſirians*, and Wife to King *Ninus*; the King her Huſband being dead, ſhe bore her ſelfe prudently and wiſely; for conſidering that the *Aſſirians* would difficultly indure to be ruled and commanded by a Woman, if they had knowne the death of their King, ſhe diſſembled his death, till her Sonne had attained the age to beare armes. She hath flouriſhed in Warres, in Victories, and in Riches more then any mortal Princeſſe, for her Armes and Armies were alwaies victorious: She receiuing ignominious ſpeeches from

from the King of the *Indians*, renunciated and ſent him word, ſhee intended not to fight with words, but with ſwords.

*Camilla* Queene of the *Volſques*, Daughter of *Metabus*, ſhewed the generoſity of her courage when her Father being ouercome and expulſed out of his Kingdome, ſhee gaue her ſelfe to the exerciſes of *Diana* and *Mars*, and therein got an ineſtimable glory, at the end ſhe was inſidiouſly killed with *Turnus*, who was ouercome by *Eneas*.

The immortall fame of *Margaret* Wife of *Henry* the Sixt King of *Great-Britaine* is admired; who with a generous and braue courage reſcued her Huſband, vanquiſhed and captiue, from the hands of his enemies.

*Violenta* Dutcheſſe of *Calabria*, ſuffered many miſeries to accompany her Huſband: Her conſtancie and magna-

magnanimity was a good example and president to his Souldiers, shee suffered much trouble and paine in a siege, and as she shewed her great magnanimity in Warre, she also did shew her singular wisedome and iudicious carriage in concluding and resoluing the Articles of the treaty of peace betwixt the Kings of *Naples* and *Arragon*.

*Agripina* wife of *Germanicus* shewed her generous courage in following her Husband in many dangerous enterprises, she passed with him through all *Germany*, and encouraged his Souldiers, and in many battels demonstrated her generous and magnanimous courage.

*Iudeth* (who was no lesse beautifull then valorous) shewed her great courage and generositie, in that her Countrey being sore afflicted and tormented by *Nabucadonozors* Armie, she resolued either to lose her life,

life, or to deliuer them from the oppreſſion of their enemies, went out of the beſieged City of *Bethulia* with one of her Maides, to the *Aſſirians* Campe, where ſhe ſo diſcreetly and valorouſly behaued her ſelfe, that ſhe victorioufly re-entred the City with *Holofernus* head, being Generall of the Army of the King of *Aſiria*.

That noble and valorous *Bertrand*, who, for to enioy the ſweet and delightful company of his beautifull Miſtreſſe *Tiphane*, neglected his martiall affaires; whereof ſhe perceiuing, tolde him ſhe ſhould the more entirely loue him, if he would ſtill proſecute the honour and reputation of Chiualry.

The Women of *Meſſina* ſhewed their magnanimity and valour in the ſiege of their Citie, for ſeeing that *Charles* Earle of *Anou* and *Prouince*, Brother to S^t^. *Lewis* King of

*France*

*France* beſieged it, and that their Huſbands had conuerted all their defence in humility and ſubmiſſion in that they would render themſelues to him, the Earle hauing been praied by the Pope to forgiue them, hee would not pardon them, but conditionally that the Inhabitants ſhould ſend vnto him eight hundred men to puniſh them according to his deſcretion and pleaſure. The Women then to animate and exaſperate their Huſbands in their common defence, tooke all their Children in their armes, and prayed their Huſbands not to abandon them to the inhumanities and miſeries wherwith they were threatned; and ſo gathered together an infinite number of ſtones vpon the walls of their Citie, and with the power of their generous courage raiſed the ſiege.

*Zenobia*, after the death of her Huſband, conquered the Kingdome of

of *Syria*, and then tooke Armes against *Aurilianus*, and obtained diuers victories : She made her selfe formidable to the Eaſterne world and doubtful and indecided betwixt the Emperour and her selfe.

Anciently the *Lanes* tooke no other pleasures and delights, but in the exercise of warre.

Consider we the noble and glorious victories of *Cirus* King of *Persia*, who after he had subdued the kingdome of the *Medes*, conquered *Asia*, and after he had happily raigned by the space of nine yeares, warred against *Thomiris* Queene of *Scithia*, and was by her ouerthrowne: He lost more then a hundred thousand men in two seuerall battels; at last he was by the Queene her selfe taken prisoner, and put to death. And *Ronsard* to that end saith

*Les femmes ont passé, les hommes de leur cage,*
*En puissance, en conseil, en prudence, en courage.*
*Monstrant*

*Monſtrant a leur Subiects de parole, & de fait,*
*La vertu de leur ſexe inuincible, & par fait.*

The Women of *Greece* vſed the Olimpicke games, and the prize of their victory was an Oliue branch.

In *Creet* fencing was common among women.

In the frontier Countrey of the *Laeke-Mertis*, the which the *Scithians* call *Thereminda*, Women went to the Warres on horſe-backe, and men on foote.

Of

# Of the continency and Chaſtity of WOMEN.

## CHAP. XI.

CHaſtity is the flower of manners, the honour of the body, the ornament and ſplendour of the feminine ſexe, the integrity of the bloud, the faith of their kinde, and the proclaimer of the ſincerity and candure of a faire ſoule, as *Tertullian* names it, it is in Women where ſhe hath edefied her Temple. Let vs ſee ſome examples of thoſe Women, who by their vertue haue ingrauen their names in the Temple of eternity.

*Suſanna's* rare chaſtity may ſerue for a patterne to all vertuous Women to imitate, and to all the reſt of the world to admire; who rather thē to yeeld to the laſciuious luſt of the

two Elders, resolued to vndergoe the ignominy of a shamefull death.

*Lucretia* a Roman Lady, faireſt in beautie, true mirrour of Chaſtity; ſeeing this faire Roſe, this pretious flower, (which decks and embelliſheth the reputation of her ſexe) had beene rauiſhed and taken from her, aſhamed to haue been ſo tyrannouſly defloured by the young Prince *Tarquin*, would not liue after ſhee had ſeen her fame & renown withered by ſo vilde and approbrious a ſhame, nor ſuruiue her honor. After hauing ſhed many riuolets of tears, aſſembled her Parents and her faithfull friends together, to diſcouer thē the wickednes of that Tyrant; then drawing out a knife, ſhe therewith (in their preſence) killed her ſelfe. The which ſad and mournefull ſpectacle ſo moued and incited the *Romans* to reuenge, that from that time they betooke themſelues to armes, and

and expelled their Kings from *Rome*.

That faire and highly-renowned Lady *Biblia*, wife to *Duellius* (who was so chaste) that she neuer kist man but her Husband, and therefore deemed all men like vnto him, to haue obnoxious and noisome breath. *Eras. lib. 8. Apothg.*

*Sophonia*, a Romane Lady, is also worthy of eternall praise for her great chastity; who, seeing she could not auoyde the importunate sute of *Decius*, for the preseruation thereof (by the consent of her Husband) killed her selfe with a sword.

*Martilda*, that beautifull English Virgin, is worthy of an Elegy of praise, for her great chastity, ere shee would consent to the importunate and vnlawfull sute of King *Iohn*, fled to a Monastery for the preseruation of her virginity, and suffered death. *Drayt. Her. Epist.*

*Britona*, a Nimphe of *Creete*, hauing vowed chastity, was so followed by King *Minos*, that she was in-

forced(for preſeruing her virginity) to caſt her ſelfe into the Sea, rather then to poliute her body with ſuch infamous and deteſtable luſt.

*Hippona* of *Greece*, being by ſome Pyrates taken, and carried away in their ſhip, deuoyde of all hope of helpe, choſe rather (by caſting her ſelfe into the ſea) to ſerue for foode to fiſhes, then proſtrate her ſelfe to their inſatiable deſires.

A faire and beautifull virgin named *Phara*, in *Heraclius* time, deſiring to end her life in holineſſe, made a vowe of chaſtity, but being earneſtly ſolicited and requeſted by her Father to marry, and through this importunity(contrary to her deſire) ſhe conceiued ſuch griefe and diſpleaſure, that ſhe ſhed ſo great an ocean of teares as made her blinde.

When the Citie of *Aquileia* was taken by the *Hunnes*, a certaine Lady of honourable deſcent (whoſe name

name hath been ſuppreſſed, but not her memory) ſeeing her ſelfe in the anxieties of death, or elſe of her rape and defloration, in that conflict, her ſoule being afflicted, and ſubmerged with the waues of miſerable perplexity, aſſumed this reſolution, rather to dye, then to violate or diſtaine her honour : She at laſt obtained of them, to whom ſhe was priſoner, (feigning to conſent to their lubricious deſires) permiſſion to pray vnto the Gods to pardon her if ſhe ſhould conſent to ſo abhominable a crime ; when watching the occaſion to execute her reſolution, and to terminate and giue a period to her life, ſhe procured of them to bee brought to the top of the houſe, where being firſt arriued, thoſe that came with her (not heeding to any thing) ſhee ſaid vnto them, if you wil enioy me follow me; & ſo ſodainly threw her ſelfe downe,

and bruiſed and broke her body in pieces to conſerue her chaſtity.

Faire *Baldraca* a yong Maid, deſcended of baſe and poore Parents, although ſhe needed many things, yet was ſhe ſo curious to conſerue her chaſtity, that the great offers, gifts, and promiſes of the Emperour *Otho*, had no power to ſubdue her.

A beautifull Roman Lady named *Pontia*, could not either by preſents, or promiſes be mooued to adultery by *Octauius*, Tribune of the people, rather contrariwiſe, ſhe deſired to ſuffer death at his hands.

*Isbarqua*, wife of *Philip Theodatus* King of *France*, is alſo highly commended for her great chaſtity, for hauing bin, by her Huſband, diuorced, becauſe ſhe was too neare allied to him by conſanguinity, liued afterwards in perpetuall continency.

*Lucia*, a faire Virgin of *Siracuſa*, was ſo richly indued with the gifts of Heauen,

Heauen, that ſhe vnited grace to her countenance, vertue to her ſoule, honour to her conuerſation, ſweetneſſe to her humours, diſcretion to her words, and modeſty to her actions, as it ſeemed that grace, vertue, mildeneſſe, diſcretion and modeſty were her eſſentiall parts. She had in her eyes the flames of delight, which attracted and pierced the hearts of the moſt inſencible: All theſe perfections ſo enkindled the luſt of *Denis*, Tyrant of *Siracuſa*, that withdrawing his thoughts from the ſeat of reaſon, he giues the raynes to the appetiſſe of his brutall concupiſcency and ſenſualty; ſo as hee ſeemed no longer to liue but for *Lucie*. All his arts, words, thoughts and behauiour, were but guided by the conſideration of her perfections. Hee tries all meanes to enioy his deſires; She on the other ſide hath no other minde but to fruſtrate the hopes of

this Prince, ſhe reliſts his ſolicitations. But him to whom refuſall ſerued onely for matter to re-inflame his deſires, tranſported on the wings of luſt, beyond the limits of all patience; that which he could not obtaine by loue and faire meanes, hee will haue it by force. He acquaints *Lucia* with his reſolution, which to her is no better then a ſentence of death: She curſeth the inclination of his deſtinies, and the iniquity of his fate. She deteſts the vnfortunate houre that firſt opened his eyes to the beames of the Sun. She blames and curſeth her own that had made her ſo wretched, ſaying, that in them he had druncke the ſweet and bitter liquor, which takes away Reaſon from the wiſeſt of the world. Which hauing ſaid, ſhe pull'd out her eyes, which ſhe carried to the Tyrant, ſaying vnto him: *Behold, take my eyes that ſo much thou loueſt, ſatisfie thy deſires;*

*ſires*;& thus ſhe ſaued her Chaſtity.

*Senta Fauua*, Daughter of King *Pirus*, was ſo chaſte, that none during her life euer ſaw her, or heard her ſpeake. It was to her that the Ladies of *Rome* cauſed a Temple to be erected, of which the entrance was forbidden to men. It was not lawfull to bring into it any branches of *Mirrhe*, becauſe that tree was conſecrated to Loue.

*Dorothea*, Daughter of *Alexandria*, borne of a noble Family, rich in the gifts of Nature and Fortune, applyed not her wits but to honeſt exerciſes, but aboue all things the Chaſtity and the ſaluation of her ſoule, were to her in greater recommendation then the beauty of her body, & rather loued to conſecrate her beauty to God, then to conuert it to humane vſes. She conſecrated her virginity to *Mars*, but it happened that a Tyrant finding her to be

a Chriſtian, and that according to the laws and ſtatutes of that Country, ſhe ought to be rather puniſhed then rauiſhed. Thus then his thoughts floating in this dangerous perplexity, to what God hee ought to reſolue of, either to cauſe her to be puniſhed, or to rauiſh her : His luſtfull paſſions had ſo ouer-ſwayed him, that he reſolued rather to rauiſh her, then to make her endure martyrdome. But ſhe (who would not commit ſo great a ſinne, to pollute the temple of her body that was dedicated to God) reſolues to dye, of which the Tyrant vexed & incenſed, made her to be kept carefully, and after put her to death.

*Electra*, ſiſter of *Doreſtrea*, and Daughter of *Agamemnon*, was ſo chaſte, that ſhe ended her life in ſanctity ; from whence by *Helene*, ſhe in *Euripides* is ſcornfully tearmed olde maide.

*Sextus*

*Sextus Marius* had a beautifull daughter, accompliſhed in all faire perfections and qualities, which make a noble Virgin to be admired, and receiued in the eternall temple of memory: This excellent beauty ſo moued and attracted the loue of *Tiberius*, that he defaced out of his heart & thoughts, the remembrance of his liberty. *Sextus Marius* perceiuing it, to take from him the obiect that rauiſhed his liuely ſenſes, ſent her farre into the Country: But ſhe whoſe eyes reſembled an ardent glaſſe which burns as farre as neere, her abſence could not quench the feruent fire which inflamed *Tiberius*. He imployeth all ſorts of powers, meanes, and inuentions that loue inuents and teacheth to louers, to conquer hearts, to gaine her good will, and that which hee cannot obtaine by loue, he will haue it by ill-practiſes, hee makes her to be accuſed of

inceſt

inceſt with her father; ſhe perceiuing her ſelfe not able to eſcape from this Tyrants hands, with a wonderfull & generous conſtancy ſaid to her father: Let vs not giue (deare Father) to him the content to diſpoſe of your ſelfe and me at his will, but let vs dye honourably; and therefore let vs anticipate the ſentence of our deaths; I was neuer accuſtomed but to pray vnto the Gods, I will not now be beholding to him for my life, at the rate of that which is dearer to me then a thouſand liues. Her father ſhaming (to ſee his courage to need his Daughters example) killed himſelfe, and ſhe alſo did the like after him.

The Chaſtity of the Ladies of *Capoüa* hath beene recommendable to all antiquitie, they neuer went out of their houſe but with their heads and faces couered with a vaile.

OF

# Of the Liberalitie of *Women.*

## Chap. XII.

Liberalitie is a vertue truely diuine, and proceedes of two probable fountaines, as *Iudgement*, and honeſt *Beneuolence*: which is the true Morning-dew that refreſheth all flouriſhing bloſſomes and ſpraies of vertue, and makes them bud forth; and contrariwiſe, *Ingratitude* choakes them in her ſeedes.

The deedes of this vertue are repreſented vs by the three Charities or graces, as *Aglaia*, *Thalia*, and *Euphroſina*.

They are three, becauſe wee muſt vſe Liberalitie firſt, to receiue and

and render the retribution to thoſe who haue beene liberall and bountifull towards vs, and, as ſaith *Cicero* in his offices, we muſt imitate the good and fruitfull fields, which render much more Corne then they haue receiued ſeede.

The Ancients pictured them thus; one hauing her face a-wry, as proceeding from, and the two others looking to vs.

They pictured them naked; becauſe good deedes and beneuolences ſhould be done naturally, and without diſguiſing.

And alſo young; becauſe the memorie of good deedes and beneuolencies ſhould not grow old.

They figured them with ſmiling and chearefull countenances; becauſe what we giue, wee muſt giue with a good will, and with a heart and complexion full of ioy.

They alwaies vnited them together;

ther; becauſe good deedes muſt ſtill be conioyned together, to the end the one ſhould engender and produce the other.

And thoſe *Charities*, thoſe *Graces*, were Women, as their names beare witneſſe, and import.

*Lucina*, a noble Virgin of Rome, ſhowed her great bountie in nouriſhing at her owne coſt the Chriſtians: ſhe approued her great charitie in giuing Sepulchers to the bodies of Martyrs.

*Pudentiana*, and *Praxeda* vſed the ſame bountie and charitie towards poore afflicted ſtrangers.

*Paula* likewiſe ſpred her great bountie, in nouriſhing with bread and meate the Romans, who returned vanquiſhed from the battell of Cannes.

*Paula*, another Roman Lady, nobly deſcended, of famous memorie, her Husband dying without iſſue,

gaue

gaue all her meanes to the poore.

*Theolinda*, Queene of Lombardie, cauſed many Temples and Chappels to be edified, and thoſe that were ruined and decayed, ſhee cauſed them to be renewed and repayred.

*Acca Laurentia*, although ſhe had beene the patron of all diſſolutions, was in an inſtant miraculouſly reformed, and became the Paragon of all vertues and godlineſſe: Shee brought the Citie of Rome in great admiration, and being neere her death, bequeathed and diſpoſed her Riches (which were great) very piouſly, and for the re-edifying of certaine ſacred places to deuotion.

Wee may highly commend and admire the wiſe inuention of *Semiramis*, Queene of Cairia; who to delude the inſatiable couetouſneſſe of thoſe who too-much affected mony,

money, cauſed to be ingrauen vpon her Tombe which ſhe had erected; that, *all Kings and Princes who deſired money, in opening of this her Tombe, ſhould therein finde enough.*

*Darius*, certaine yeares after her death, ſubdued the Citie; and, beleeuing the Inſcription, cauſed a great and heauy ſtone, with much paine, and difficultie, to be taken off, which couered her Sepulcher; and in ſeeking the gold, in ſtead thereof, found theſe words; *If thou hadſt not beene wickedly inſatiable and couetous of money, thou hadſt not opened this my Sepulcher*. Thereby ſhowing couetous men, that they muſt not ſo greedily deſire Gold, as to trouble and moleſt the dead.

# Of the Iuſtice of *Women.*

## Chap. XIII.

IVſtice, which is the prop and coumne of Monarchies, the Tutellary patroneſſe of Cities and Townes, the mother of reſt, the reuengereſſe of Iniuries, the enemie of violence, the Antidote of ſeditions, the firſt daughter of *Iupiter*, and ſiſter of Kings; and as *Heſiode* ſaith, the Bread of the common people, the guard of children, the fertilitie of the earth, and the comfort of the poore which ſhineth among others vertues, as the Moone

among Starres, as Gold among other mettals, and as the Diamond among other pretious ſtones, which defends the weake from the outrage of the ſtronger, which preſerues the poore from the iniurie of the rich, which keepes and ſecures the widdow and Orphanes from the oppreſſion of the calumniator, which makes children, (who are commonly impious, and diſobedient) render to their progenitors the honor and reuerence due to them; which keeps the chaſtetie of marriage, againſt the audacious temeritie of the moſt ſenſuall, and which renders and giues euery one their owne: Loe, theſe are her Markes, her Characters, and her Armes.

This *Iuſtice* is two-fold; The one generall, and the other particular.

The generall, comprehends all vertues together.

The

The particular is ſub-deuided by *Ariſtotle*, into Diſtributiue & Commutatiue.

The Diſtributiue hath relation to the reward and the paine, which inſiſts not in numerall proportion in Arithmeticke, deuiding a thing in two; but in Geometrie, which regardes not the number, but the value of perſons, whether they deſerue paine or reward.

The Commutatiue lookes to the permutations, the compenſations, that there be no iniuries in contracting.

*Iuſtice* in al her degrees hath had her common ſeat or Throne in women.

As long as the memory of *Goths* ſhall laſt, the immortall renowne of *Amalaſonthea* will not be buried in the graue of ingratefull obliuion, but her eternall memory will be immortall to all poſteritie.

This Princeſſe alwaies held in her

hand the ſword of *Mars*, clad in the gowne of the Virgin *Aſtrea* : She ſerued for charitable aſſiſtance to her friends, and a terrour to her enemies : She brought ſuch order to the eſtate of the *Goths*, that the whole World held her in great admiration, and her ſubiects found themſelues moſt happy vnder the Lawes of her commaund, and their obedience : She ſolely reformed the diſorder and corruption that her father had left and introduced : Shee expelled the Germans and Burgonians from Italy, and raigned very fortunately many yeares.

*ELIZABETH, Queene of England, &c.* O! happy and glorious memory, for her great vertue, valour, religion, juſtice, wiſdome, and heroicall deedes, purchaſed immortall fame and glorie, to her eternall memory, and to all ſucceeding poſterity. Hath ſhee not moſt iuſtly and

and peaceably ruled her Empire, for the ſpace of forty foure yeares, to the great comfort of all her ſubiects, and terrour of her enemies?

The Armenians expulſed their King, to haue a Woman ſway the Scepter of their Monarchy: ſhewing that there are Women both more wiſe to iudge what is to be expected, and more conſtant to beare it when it is happened then men.

*ANNA*, Queene of France, hath ſhe not excelled as much in this vertue, as in any other? During her raigne hath ſhe not deſerued to be paralelled to the Kings, *Charles* and *Lewis*, her huſbands?

Hath not *MARGARET*, daughter of the Emperour *Maximilian*, with great juſtice and wiſedome ruled her fathers Empire?

*SIMIRAMIS*, Queene of Aſſiria.
*CLEOPATRA*, Queene of Ægypt.
*CAMILLA*, Qu. of the Volſques.

*CASSIOPA*, Queene of Æthiopia.
*HARPALICA*, Q. of the Amazons.
*THONVRIS*, Queene of Scithia.
*ESTER*, Queene of Persia.
*ZENOBIA*, Qu. of the Palminens.
*THEOLVIDA*, Qu. of Lombardie.
*RADEGONDA*, Queen of France, and an infinite number others that haue wisely ruled their Kingdomes, and Empires, with great Iustice.

*ISIS*, *NITORIS*, & *SEMIRAMIS*, haue they not iustly ruled and gouerned Ægypt?

Was not *CASTILLE* vnder the Lawes of *ISABELLA*?

*IANE*, hath shee not ruled and raigned the Kingdome of Naples with great iustice?

Of

# Of the Piety and Godlineſſe of WOMEN.

## CHAP. XIIII.

PIetie is the firmeſt affection and ſtricteſt bond which tyes vs to the author & giuer of all good, and which re-vniteth and annexeth vs to our firſt cauſe; and by the Ancients it hath beene diuided into three parts.

The firſt lookes to diuine ſeruice, which cauſeth vs to ſeeke the loue of God, thereby to grow rich in his grace, in which being once inſinuated and grafted, we roote vp all the tares of the iniquity of our ſoules, and prune all the immoderated concupiſcencies, and the irregulary deſires which ingender therein.

The ſecond, to the repoſe, the good,

good, and tranquility of the Country ; for the reaſon of all humane Lawes, the religion of all diuine, and the dutie of conſcience, obliege all men to ſerue their Country; and the moſt glorious commendations that haue erraiſde the memory of thoſe whom antiquity hath admired, hath beene the deeds performed for the good and ſafety of their Countries: To which end *Cicero* in the firſt booke of his Offices ſaith,

*Non nobis tantum nati ſumus, ſed partem parentis, partem amici, partem patria vendicant.*

The third and laſt degree, is that which reſtraines children in their duties towards their Parents, which is a debt contracted from their births, vnder the ſeale of Nature, inſtituted by all lawes, aſwell Diuine as Humane, which makes them filially obedient in a holy affection, to render and to pay, by a gracious recipro-

reciprocation towards Father and Mother, who haue trained and brought them vp.

In fauour of Women there was a Temple erected and consecrated at *Rome* to Piety; because a Daughter (moued with natural pity and compassion) was found there, giuing sucke to her Mother, who was detained prisoner.

*Soun* in his book of Piety, *chap.6.* tells of a Romane Lady condemned to death; and being deliuered to the Iayler to be executed in prison; it happened (that he being moued with compassion and mercy) deferred it, thinking thereby to bee lesse cruell and more humane, in letting her starue, then to kill her, and so left her without any meate; but perceiuing shee had past the limits (which naturally wee cannot without foode) he so watched the occasion (as desirous to know the cause thereof)

therof) he found this Ladies daughter giuing her ſucke, which thereby prolonged her life.

*Valere* the great, ſpeakes of a woman, who in the like occaſion gaue ſucke to her Father.

*Ergonia*, her Father hauing been put to death by the *Athenians*, impatient in her griefes would not ſurviue him.

But to returne to the acts of Piety, which haue beene committed towards Diuinitie, I will beginne with

*Iulia*, a young Lady of Carthage, for profeſſing Chriſtian Religion, and for orthodox faith, hauing contemned and diſpraiſed the adoration of falſe Gods, ſuffered Martyrdome.

*Zoe*, wife of the Martyr *Nicoſtratus*, was nailed to the Croſſe for Chriſtian faith, & ſo ſuffered death.

*Emerita*, ſiſter of *Lucius*, King of England

England, for her Christian faith was burnt aliue.

The Virgin *Iresna*, professing the Christian faith, endured Martyrdome: her body was pierced with a thousand arrowes.

*Vrsulla*, who with eleuen thousand Virgins suffered Martyrdome, seeme to obiect enuy vnto mee, in concealing theirs and innumerable other pieties.

*Fælicula* was so pious and deuout, that no prayers, presents, promises, perswasions, nor torments, could draw her from the Christian Religion, and so violently suffered martyrdome.

*Sirenea*, wife of the Emperour *Diocletian*, for the great pietie and godly deuotion that was in her, died of griefe to see so many holy Martyrs cruelly put to death.

*Fabiola*, a great Roman Lady, was so zealous in her Religion, that

she

ſhe was ſtill reading the Goſpel, that by this frequent Lecture, ſhe might the more augment the zeale and deuotion of her Religion.

*Beatrix.a*, and *Lucia*, were ſo enflamed with Diuine loue that they buried in their fields many Martyrs, who had beene put to death, for which good and charitable deedes they ſuffered death.

*Barbara*, daughter of *Dioſcorus*, was by her father put priſoner into a Tower for her Chriſtian Religion: her body was full of hurts and wounds, yet was ſhee arraigned before the Iudge, where ſhe was condemned to die: all this ſhe conſtantly endured.

*Caudacea*, or *Iudeth* of Æthiopia, was the firſt that publiſhed *Ieſus Chriſt* crucified: and ſhee built a Church that is yet in Æthiopia named, *Sancta Maria Sion.*

*Potamiena* hath purchaſed her eternall

ternall commendations, and immortall praiſes; not for her great beauty, wherewith ſhe was adorned, but for her great pietie and godlineſſe, hauing endured great paines, griefes and torments; firſt for her great chaſtety; then for hauing ſuffered martyrdome for the Chriſtian faith; for both ſhe and her mother were cruelly put to death for Religion.

Holy *Apollonia*, whoſe celeſtiall fire of zeale extinguiſhed the ſmart of this earthly and culunary fire.

*PLACILLA*, wife to the famous emperor *Theodos*, had neuer her hart puft vp with worldly glories for the Diademes that ſhee wore on her head; but her heart was inflamed with diuine beames; for, from the time ſhe was Empreſſe, ſhe tooke a great and diligent care of all weake and ſicke perſons, and imployed no ſeruants about them in the performance

mance of her commands: Shee her ſelfe touched, dreſſed, and cured the ſicke and lame: She oft viſited and ſuruayed the Hoſpitals, and gaue to all ſicke and poore folkes what they wanted: yea, ſhee did many things that ſimple people would not haue dor. She admoniſhed the Emperour her Huſband that hee ſhould alwaies thinke what hee had beene, and what he was; and that in conſidering theſe things, he ſhould neuer be ingratefull to his benefactour; and, in ſo doing, hee ſhould well and lawfully rule and gouerne his Empire.

(***)

FINIS.

28 MR 59